

# PANAGRAPHING

M 1901

Friday, Music

IV

August 7, 1970

Westtown

Must Remain in  
Transcription Room

## PART ONE

MR. NYLAND: Is Judith here? Are you here? It's your birthday, isn't it? ~~Yah~~ <sup>Yah</sup>. How lovely. How lovely <sup>you</sup> ~~we~~ all can be here for ~~one~~ person. It's much better than when a person starts to think about himself, also for a birthday maybe wishing himself a good year. But just imagine all of us <sup>of</sup> ~~us~~. What do you do when you think of a person? Is there something like a force in you that you concentrate in your, let's say, feeling center, maybe in your heart? Is it as if something like that can be <sup>drawn</sup> ~~drained~~ from, from all over the body? You know many times I think that when one really starts to live, that all the different emotional parts of oneself become concentrated. We talk many times about what we simply call nerve nodes <sup>at</sup> ~~in~~. How do you imagine them? Little cells in all parts of the body, having in them a potentiality of behaving just a little different from ordinary cells. Ordinary cells just support, except when they have been assigned a certain task to take care of certain organs, then of course they become special cells. But there are also cells who ~~(which)~~ are <sup>at</sup> a certain place and they have to stay ~~in~~ <sup>at</sup> that place because that is also assigned to them. But they have a quality a little different from the supporting cells. These cells when ~~(that)~~ we say "nerve nodes" they are connected, by means of such nerves, with the solar plexus, and they receive from the solar plexus ~~and they receive from the solar plexus~~ every once in awhile advice, that the solar plexus is affected and it starts to reverberate in the nerve nodes. And I think that a person lives a different kind of life of a different kind of a level when the nerve nodes are drawn more and more together, to the center, where they originally came from; and that they then start to remember what really their function is. And on a birthday, <sup>one</sup> ~~you~~ considers that, as if during that little period when you feel, or when your thoughts go out to a person and you might say you wish them well, that then something takes place physiologically in your body. And it is then as if such cells are contacted. Sometimes I compare it to a chorus:

be expressed by means of the body itself. But when one drinks to idiocy, and each person has certain  
 a degree of idiocy, that is, a degree of unconsciousness, having a potentiality to change to  
 Consciousness, and only by means of certain activities and ~~Work~~ <sup>that</sup> then then in drinking to  
<sup>him</sup> it one drinks to his present condition. One is not interested in describing the idiocy  
 than only in the beginning to find <sup>the</sup> proper place like when one is in an army you find ~~your~~  
<sup>but</sup> proper place <sup>is to</sup> as a soldier, for the purpose of the army of the march, and it doesn't  
 matter then where you are because you are in a regiment. <sup>a</sup> When one Works, one is on the road.  
 There is an ultimate aim. One hopes that all people can see that aim, or if they are correct  
 that they are aware of such an aim. And again, it doesn't matter at what particular place one  
 is. How far the aim is, where we are, where we start, <sup>how</sup> ~~our~~ deep our intentions go, how much  
 there is of a wish <sup>all</sup> such things we don't know of each other. What types we are, we don't  
 know, than only in a very general way, and all such things really don't matter because the aim  
 is that we ~~are~~ <sup>are</sup> ~~on the road~~ <sup>a</sup> towards that aim, walking, sometimes running, sometimes  
 struggling, sometimes of course falling down, but the aim unites one, unites each other, the  
 aim unites all idiots, the aim is to become simple, First, to undo the different, let's call it,  
 'means by which one is an idiot' because it is caused by something that we do not know enough  
 about, but nevertheless produces a <sup>mal</sup> ~~non~~-functioning of the brain <sup>and when</sup> ~~when~~ the aim is not of this  
 Earth. So it is not a question <sup>e</sup> ~~than~~ of describing <sup>the different</sup> types, because that only relates to what  
 we are when we are alive on Earth, <sup>but</sup> when we are on a road away from the Earth, trying to  
 find an aim of Objectivity, then we are united in our idiocy. And the first purpose of under-  
 standing each other is to become so simple that we are just ordinary idiots. Ordinary idiot,  
 was always the first one we started with when we drank to the health of all ordinary idiots;  
<sup>so</sup> that such idiots then, whatever they were afterwards or whatever they thought ~~they~~ were, —  
 zigzag or compassionate or round or square, whatever the different words were <sup>that</sup> ~~which~~ were  
 assigned to the different types, 27 of them, and wherever you were on that particular kind of  
 a scale <sup>that</sup> ~~it~~ was necessary for everyone of them is to become so simple that they became  
 ordinary. It means really that regardless of what we are in our idiotic state, our ordinary  
 life is represented by Life itself; and that the realization of <sup>that</sup> ~~the~~ Life existing in all of  
 us brings us together, in simplicity, with that kind of a knowledge <sup>d</sup> ~~that~~ <sup>life</sup> is more important

become simple in order to find oneself first, and to have an exact knowledge of what one is in ordinary life; and the closer comes to the origins, the easier it is to accept oneself as one is. When one is there <sup>up</sup> quite ordinary, quite simple, without any <sup>fuss</sup> ~~fun~~ or feathers ~~is~~, without any desire to be something else, without any wish to change <sup>at</sup> the point ~~one~~, when one turns around, time stands still. You see, going down towards ~~one~~, is like reviewing one's past, <sup>up</sup> going from ~~one~~, is procedure and program <sup>ess</sup> towards the future, if possible, when one works in Consciousness and Conscience; and that what propels one to wish to drink at each step of ~~the~~ idiocy is the Will of a Man <sup>up</sup> willing to experience what it is to be free from that what one ~~was~~ unconsciously, and to be free to become what what then wishes to become consciously, all determined in the terminology of idiocy, but this time <sup>ess</sup> consciously, wishing to select that what one ought to have in order to have the provision for oneself of the utilization of such conditions in which one is constantly reminded of Work.

You see, it is sometimes quite different when one even looks at Armagnac, because there is a tremendous, (almost, I say) a galaxy of connections of <sup>that & what</sup> what was and was very far away in the past, and what started to glow when you happened <sup>and to</sup> to think about it, which then is connected with all kind of other associations, all in connection with Work; all in connection with Gurdjieff; all in connection with that <sup>what</sup> was the cause of all such thoughts <sup>and</sup> or feelings; all what is connected when afterwards one reads in AWE AND EVERYTHING and tries to connect up again and again that what is in that book with that what one knows of oneself as experience. All of this is necessary to come to a real knowledge of oneself, so that one actually can <sup>dare</sup> ~~dash~~ to become simple. When there are no more wishes of that kind, there is a freedom and then one voluntarily says, "this time I use the symbolism for an entirely different purpose. It has served the purpose to <sup>come to</sup> allow myself, to grow out into <sup>It now will serve the purpose for allowing myself</sup> the fullness of a development of an Emotional or a Soul body. <sup>a</sup> It's to Gurdjieff we drink, <sup>grownness</sup> we do not acknowledge anyone else. And even that what we drink to <sup>as</sup> as we say, Gurdjieff is to the knowledge, to the Understanding, to the feeling, to the emotions, to that form of inner-Life-energy which flowed through him & from Infinity to Infinity, also in that process eliminating Gurdjieff even as a human being, and becoming aware of that what made him into a Man. To Gurdjieff

To Gurdjieff.

going is his body; and if his body <sup>maybe</sup> just physical or <sup>emotional</sup> or intellectual <sup>he</sup> has to have food to keep it going, in order to keep it as a place where life can be, and remain, and where <sup>re</sup> life is protected. In itself, life <sup>does not</sup> ~~doesn't~~ have to digest the experience <sup>trying</sup>. If one understands life well enough and this time <sup>at</sup> tries to separate your life and everybody else's life from the form in which it happens to appear, then one must come to the conclusion that there cannot be a difference in life. There can be a certain strength <sup>in</sup> of life as a force, if <sup>then</sup> actually life is a force. But life is also a state in which <sup>then</sup> force can make life become apparent. But if we think of life as something existing and sometimes one says 'in Eternity', then of course life always is and never has to <sup>be fed</sup> ~~be fed~~, because it will not perish. And that's a concept we <sup>does it</sup> ~~do~~ don't know, because everything on Earth perishes in time and we assume that life <sup>is</sup> ~~is~~ also subject to that. Of course <sup>it is</sup> ~~it is~~ it is logical that one says, 'it may be true for everybody else but <sup>it is</sup> ~~not~~ true for ~~me~~ me.' And of course you have no reason even to say it, but deep down there is that <sup>kind</sup> ~~kind~~ of a feeling, that life will always remain, even if you die. And of course one loves then to think about the possibility that ~~life~~ <sup>my</sup> life <sup>will</sup> continue <sup>S</sup> after the physical body will die. And of course <sup>it</sup> ~~it~~ is logical to assume that, when ~~xxxxxxx~~ you make attempt <sup>at</sup> during your life time <sup>this</sup> to make <sup>life</sup> as free as you can make it, that you then, you might say, you <sup>are</sup> ~~are~~ entitled to have that life continue with you; and of course there is no particular reason why you should <sup>n't</sup> ~~not~~ think that. And ~~even~~ <sup>if</sup> ~~that~~ certain events with which you may become familiar indicate that that must be the truth, or at least it is ~~is~~ logical to assume that that is the truth. But what is really the problem? ~~is~~ That we assign to the manifestations and the form exactly the same kind of a quality as we want to assign to ~~the~~ life. And, reversely, that that what we think is a quality of the matter or ~~of~~ the body in which life appears, also is a quality of life itself.

This, I think, has to ~~be~~ be very clear, that life is quite separate from the form; and that the form belongs for us to Earth, and life belongs, I say, to Infinity; but the difficulty is that, when life is in a form, it is as if that life is ~~is~~

apart, that is, separated from the totality of all life. <sup>#</sup> How can <sup>one</sup> we now perceive  
 or come to the conclusion that that what is Life within one is exactly the same  
 kind of Life as the Totality of Life would indicate? <sup>?</sup> And one says <sup>it is as God</sup>  
 being alive, of which then a certain part of God is within <sup>me</sup>. And <sup>that --</sup> those are  
 contradictions <sup>in</sup> terms, because if anything is Infinite, there ~~is~~ no bondage, and  
 there is no ~~form~~ that could contain it; or rather, no form in which it happens to  
 appear can do damage to Life itself. Life and death, as something existing, is  
 really something existing without an opposite, because death is not the opposite  
 of Life. <sup>it --</sup> Death is only the absence of it. And <sup>all</sup> it means is that in certain forms,  
Life cannot exist, <sup>and</sup> continue to exist, because the form is not right anymore, —  
 it may ~~have~~ been, but it is not right anymore to conatin <sup>?</sup> life. What is this  
<sup>force</sup> Life <sup>for us</sup> really? <sup>?</sup> It <sup>is</sup> a condition of the totality of space, in which anyone ~~is~~  
 in contact ~~with~~ that quality of space is subject to the influence of Life on  
 him; and that then, <sup>he</sup> that what is ~~that~~ <sup>he</sup> as form, becomes alive because of this  
 contact, and when the contact stops ~~that~~ <sup>he</sup> returns to dust. And of course it is  
 not a <sup>'he'</sup> ~~'he'~~ or a <sup>'she'</sup> ~~'she'~~, or anything <sup>—</sup> it just happens to be matter. Can one  
 assume that Life exists also in the Earth? Is it true that life is in crystals <sup>?</sup>  
 That the whole form, which may be in accordance with certain rules, certain  
 systems, indicates that Life must exist within, <sup>not</sup> although it does ~~not~~ have the  
 quality of the form which we are familiar with as a human being, or ~~xxx~~ as a  
 plant <sup>or</sup> as an animal. But does Life exist everywhere and always? Is Life itself  
 God, in that sense, when one talks about Infinity and Eternity. <sup>?</sup> And <sup>when</sup> ~~xxx~~ you keep  
 on thinking about it, you must come to the conclusion that that is the same, and that  
 the aim of man is to understand that. <sup>#</sup> The aim for <sup>a</sup> man, if he is working on a  
 road, is not at the end of the road. The aim for a man is within himself. Because  
 within himself also, regardless of the form, there should be Infinity if there is  
Life. And he does <sup>not</sup> ~~not~~ see that Life is Infinity because of the finite form.

← And this is our problem, Why is it that a man, when he lives, sees only the form, and ascribes to that, Life? Then only when life enters into the form, it enlivens the form, and the form should be considered completely ~~separate~~ separate, and you might then say, temporarily occupied by life. The problem for man, not to realize, and not to be able to realize, that he is ~~God~~ God, is simply that he happens to be in a body, and is not free from it, and, as long as he, as a human being, requires a body, or some kind of an entity, to become cognizant of life itself, as long as that is a need for ~~him~~ him, he will never be God. But as soon as he could ~~find~~ find complete freedom from the form in which his life is expressed, he is God. And that is not blasphemous. That is the utter Truth, and we simply don't know it, because we cannot experience it, and we have in our ordinary body already such trouble, that even things that start to look a little bit like life — that is, which ~~are~~ are a little bit more ethereal <sup>and</sup> or less material, like a feeling <sup>is</sup> already bound up with matter; and the separation which really ought to be necessary for a man to <sup>accomplish, to</sup> achieve, is that he separates his emotions from the expression of his body. And that kind of freedom, if actually he could understand it, will give him the road towards God. That is why emotions are so important, because they are twofold. One is towards an outside something, unknown, where there is no further measure, only a certain direction indicated, which for a man means the totality of himself, as he is <sup>from</sup> without his form, but alive. The other is directed towards the form ~~only~~ only. Man stares himself blind on his form, and forgets that he is alive. He ascribes his aliveness to the form and he is satisfied with it. The standpoint <sup>from</sup> where a man can realize that there are <sup>such</sup> two things to which he is subject, is that he is in-between the influences of both, and it's only at that place where he can start to realize that there are two such possibilities, and that the third is he himself; and that the freedom <sup>from</sup> the concepts and his manifestations, is simply to let each influence affect him, and



That <sup>judge</sup> something in him is the ~~gauge~~ of what is right or wrong for him, <sup>and which</sup> ~~how~~ he will allow and what he will not allow.

It sounds very theoretical, doesn't it? And it is perhaps a little difficult to see really ~~the~~ what is the essence of one's life. But you will never solve it, as long as you are engaged and identified with the form in which you live. And the form may be Keshdjanian or even Soul, <sup>and</sup> it will not give you that freedom. After a Soul and a Cosmic Consciousness, <sup>this</sup> the same question of bondage remains. <sup>and</sup> it is less, it still is there, it still prevents one from seeing God. But it is not the seeing that counts, it is ~~the~~ <sup>the</sup> awareness of God within oneself, that's why one talks about Heaven within one, because what else could Heaven ~~mean~~ mean? Since we use symbolism of that kind to indicate not only God, but the totality of the Universe, and that what is Heaven, even <sup>(if)</sup> we say it is blue, it doesn't <sup>not</sup> mean it is. <sup>it is within of Heaven</sup> and the Kingdom could be within oneself when one first starts <sup>s</sup> to recognize it as a kingdom of Heaven on Earth.

<sup>3 lines</sup> What will we do with these kinds of things tomorrow? Tomorrow you will be engaged in all kinds of physical work, and so will be Sunday. Your attention will be drawn to your body and your attention will go there because you will make your body physically active. And if, during the day, <sup>could</sup> you ~~will~~ start to realize that that what is your body and active, is a result of an expression of a life force, and if you then could see that that body would not behave the way it does unless there was life, that in your shovelling or in your hammering, it may be possible that you can separate for one moment life from your movements. The only way by which it can be done is <sup>an</sup> by accepting the movement for whatever it is without describing it. Then only a fact that it is a form which is moving because of life within; and that the aim for a person, if he wishes to work, is to understand, gradually, what is the central point of his own life in which life then, in that point, is not necessary to be expressed in any form. This we call

'Magnetic Center' or the 'Essential Essence of oneself.' It is also the Point of Gravity, ~~†~~ and we make mistakes with this Point of Gravity to keep it on the form itself, which we do, and even if it moves a little bit to the Essence, it ~~is~~ still is in a material form. But when it becomes free from the form and is in the <sup>m</sup> Moment of Infinity within one's Magnetic Center, there is <sup>1</sup> in the real sense of the word Absolute Freedom, ~~†~~ and at that Moment, God is he and ~~he~~ is God.

When you Work, when you try to uncover that what is really Life in you, <sup>when do</sup> ~~then~~ you Work and you try with this "I", created for that purpose, you try to realize that that what one wishes <sup>6</sup> to observe is not the form. One wishes <sup>6</sup> to observe the existence of oneself, and the closer you can come to the acceptance of your form as it is <sup>g</sup> moving and behaving, the more chance there is to recognize your Life within yourself. If, at a certain moment, you could learn to stop suddenly, the momentum of your form continues, and Life at that moment is arrested, and something in you can be aware of Life itself.

It is true in the same way when you are in danger: the momentum of that what is your body continues at the moment of danger, and the realization of Life to be protected becomes apparent. ~~†~~ And for that reason, the momentum, taking away ~~■~~ your unconscious existence of subjectivity, prevents you, at that moment, to think or to feel. That means true acceptance of Life itself without the form, true acceptance of the existence of oneself, true acceptance of Life as the only <sup>1</sup> ~~I~~ call it a thing, which exists. As soon as I could use the ~~■~~ word 'force', again you are wrong, because the interpretation of a force is always that it is moving. Magnetic Center is not moving. It is a point. It can move, it has potentialities, ~~■~~ but at the moment of recognition of Life, it does not move and it is not expressed. <sup>#</sup> We have examples in ordinary life <sup>that</sup> ~~which~~ are comparable,



And I will only mention one <sup>if you can conceive of this notion</sup> ~~that~~ <sup>that what is future is, as it were, a certain thread, which comes towards you and</sup> that time flows through you, and is fastened to you and continues through you, you might say, outside of you after it leaves you as past.

This is a concept we are familiar with in ordinary thinking. ~~And that~~ <sup>now</sup> what takes place when the future changes over into the past is the moment of the realization that time for you exists. But since this time element is also a flow, it leaves you immediately and becomes past, and at that moment it is possible to understand the present. Because that present moment becomes timeless. You can say that that what comes from the future constantly fills again oneself, and then whatever is time as future <sup>again</sup> ~~is then~~ becomes past. That is true. But the attitude one has towards wishing to understand the present is the same, and that therefore any moment in the future coming to you becoming a moment of the present and then going over into a moment of the past - all such moments are alike; and for that reason it doesn't matter if you lose a moment - the next moment is there again. I use now the word "moment" - I should use a time element like a second or even smaller, which, as future, exists in time; when it reaches you it changes in a moment of the present, and when it leaves you it again becomes an element of time. This is why Gurdjieff talks about time as "Unique Subjectivity", because in this present the totality of each person's subjectivity is concentrated in the admission that something regarding time changes for him, and affects his subjectivity. And it is the uniqueness of that quality for a man to be able to experience a present which will give him a

sense of time existing when it flows through him, and not existing  
you might say at the moment ~~when~~ the future changes into the  
past.

<sup>7g</sup> I am afraid ~~that~~ <sup>7g</sup> I am theoretical. <sup>7g</sup> I am afraid <sup>that</sup> ~~that~~ <sup>that</sup> ~~probably~~ <sup>is</sup> a  
result of too much thinking today. I try sometimes to remain simple,  
and I cannot help that ~~sometimes~~ <sup>always</sup> it does not come out that  
way. <sup>1</sup> Because everything for me becomes simple when it is <sup>1</sup>  
logically ~~connected~~ <sup>connected</sup> and I am sorry, <sup>7g</sup> But it is a very good thing  
because, also, to some extent, the day was difficult for me, and because  
of that when once certain thoughts come in and become <sup>1</sup> clear,  
one must also <sup>1</sup> one is compelled <sup>14</sup> to talk about it in such a way  
that perhaps it can be understood, but most likely it is more for  
one <sup>1</sup> to become clear in the expression and formulating of the  
thoughts themselves.

Why was my day difficult? I went to Boston. I came back.  
Practically immediately telephone <sup>rang</sup> and buzzer <sup>1</sup>. It was  
necessary to attend to such <sup>1</sup> things. Someone came in, he asked  
me a question. I was reminded of my father when he came to America  
during the time that my brother was studying here. And  
after a couple of years my father wanted to find out how it was.  
So he <sup>1</sup> came and he spent time with his brother, that is, my  
uncle, who was at the time practically the head of the Holland America Line.  
My father went with him to his office one morning, and there my uncle  
started his work. My father sat down in amazement. One telephone  
call after another, dictating letters, giving orders here and there,

Opening the letters, reading them, being interrupted, <sup>g</sup>Someone else came ~~in~~ and so forth. And my father ~~he~~ said, "How do you do it?"

Is that every day like that?" And my uncle said, "Yes, that's it."

~~that~~ I was reminded of that because this person who came and was present for five minutes, let's say, to the different things ~~that~~ happened in the office, he said "Is it always like that?" I said "Yes, it happens quite often," and I ~~said~~ <sup>say</sup> "It's very difficult to think." He ~~said~~ <sup>says</sup> "It should not be," ~~xxx~~ I say, "Yes, you <sup>re</sup> are quite right it shouldn't." <sup>ev--how,</sup> How can I even write, how, in which way can I, having a thought, develop it logically, ~~and~~ <sup>the -</sup> build from it when an interruption one after ~~another~~ <sup>the -</sup> knocking on the door, a telephone and a buzzer, having to talk, another conversation, another subject over the telephone, all of a sudden changing from one subject to another, and making a decision or saying something or whatever it may be, then turning again to the visitor <sup>kind of,</sup> "Oh yes, we were talking about..."

What will I do? I ~~have~~ <sup>re</sup> said so often I want a little privacy. I ~~have~~ also told you that there is going to be a certain time when ~~re~~ I will change ~~xxxx~~ my method of work, where there will not be as many meetings, <sup>re</sup> where the conditions will have to be changed, in such a way, that I will have freedom to write, to be able to concentrate and, as it were, to stay at Firefly House incognito. Why? Do I think I ~~am~~ <sup>re</sup> entitled to it? Why don't I know better? Why don't I do it

right now? Eliminate all this <sup>perhaps</sup> useful <sup>taking up my</sup>  
time, and is that so precious? And should I use my time to  
write? Again I ask myself, for what? To publish a little more  
among us, and to make certain thoughts ~~available~~ which are already  
hundred thousand times repeated on tapes? Is it necessary for me  
to do that, or should the last years of my life be spent in a little,  
I would <sup>not</sup> say easier, but different way? I call it <sup>then perhaps</sup> ~~that~~ more efficient,  
or perhaps more to the point, or more crystallization within a shorter  
time, and not waste too much because time of course becomes  
more and more of an essence. ↗

And I <sup>am only</sup> ~~only~~ mentioning this in regard <sup>ing</sup> you might say that after a day, an  
afternoon like that, and then <sup>a</sup> ~~the~~ thought appears to me, and it  
becomes <sup>intriguing</sup> ~~useful~~ and you have to forgive ~~me~~ ~~that~~ that the  
momentum of the thought may have carried me a little bit too  
far. Because I started <sup>in--in</sup> ~~at~~ the beginning by saying that the aim  
always must be there. ~~Regardless~~ of the talk or discussion or questions  
or answers, or writing; regardless of all tasks; regardless of all <sup>physical</sup>  
activity, <sup>ies;</sup> regardless of all symbolism as expressed by Armagnac, —  
one thing always should remain above water, paramount  
without any doubt. ~~It~~ The aim for a man when he lives his life on  
Earth is to free himself from his human bondage, and to build  
within his lifetime, if he can, with as much concentration as will be  
allowed, and with as much emotional wish as he is able to extend  
towards God, that ~~what~~ he wishes to understand about himself in  
order to counteract and overcome the obstacles which may be in the  
way, towards setting his life free, and that the constant aim for us ~~as~~

human beings is the introduction of Objectivity into the subjective world of a man, <sup>And</sup> that no violation of that law should occur by the interpretations of thoughts or feelings, but that constantly the aim should be kept in mind that that what is necessary is an ~~understanding~~ understanding of the difference of levels <sup>between</sup> between a man who <sup>is</sup> is unconscious and has no conscience ~~to~~ to speak about, and a person who aspires to become Conscious and <sup>Conscientious</sup> Conscientious and a real <sup>Man</sup> Man having a <sup>Will</sup> Will. And that the division <sup>that</sup> that is the separation between these two states <sup>can</sup> can only be expressed by a vertical line and not by anything horizontal.

If that can be understood as an aim, <sup>and</sup> that one searches constantly for the Objectivity in one's life <sup>in</sup> in the acceptance of oneself as one is, to see or perceive or observe or to become aware of the existence of one's life, as it is, <sup>with</sup> without being interfered with anything of a form or a feeling or a thought, <sup>that</sup> that ~~other~~ then when a man comes to that conclusion he is, <sup>at</sup> at that time in making such an effort, lifted away from the Earth, <sup>stepwise</sup> going up, to a different kind of a level in which Objectivity can exist, because it cannot exist on the Earth, then only at a certain moment giving an indication of what is meant by that experience.

As long as I talk about that aim and to help <sup>to</sup> remind you that we are not going to be wishy-washy, or put any water in the wine, that we adhere very strictly to the rules of <sup>Park</sup> Park - Duty <sup>as</sup> as Gurdjieff defines it, <sup>as</sup> as a duty in Work, in which one participates, and introduces

and wishes to create an image of God in the form of one's <sup>self</sup> ~~I~~,  
to become instrumental in being a channel through which Objective  
knowledge will reach a person and change a person, when he  
digests it into an Objective person himself, and giving him understanding  
of why he is living on this Earth.

<sup>now, you</sup>  
And ~~you~~ <sup>now</sup> might say, I feel a little better because this last was  
not theory at all. This was the practical application of what one wants  
to do when one wants <sup>s</sup> to Work, when one wants to create an 'I'  
for guidance in one's life, that one wishes this 'I' to exist in such  
a way that it can help when it accumulates information about oneself  
which is absolute, and about which there is no further quarrel.

When ~~under~~ the influence of this 'I' functioning <sup>a</sup> and affecting the mental  
function<sup>s</sup> of the brain, and the functions of ~~the~~ solar plexus ~~as~~ <sup>a</sup> result of that  
presence and being active, that the brain ~~inevitably changes~~ in  
mentality changes to a Conscious vibration rate, and that the solar  
plexus as a result of such presence understands the reason why it  
has to move <sup>as a</sup> ~~(towards the?)~~ center, to one's heart. That then  
as a result of the presence of this 'I', Magnetic Center will  
feel at home to come out and not be afraid to show itself, because  
then it will have as servant<sup>s</sup> one's Consciousness and one's Conscience.  
And those being based on truth are reliable forever and ever into  
Eternity.

2<sup>nd</sup> proof: K. Hughes

To Gurdjieff. May he be blessed.

Goodnight, everybody.

end tape.

Transcribed by Chabert  
1st rough finger  
1st proof Jessica